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THE Hindu Message

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THE HINDU MESSAGE.

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THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B.A.

Vol. 4.] THURSDAY AUGUST 21, 1919. [No. 17.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

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A Vision Of India.

OTHER TREES.

By K. S. Ramaswami Sastri, B.A., B.L.

Straight as an arrow shot from earth to skies
The Sal tree grows majestic, tall, upright
Like happy warrior fighting for the right
And lord of earth or led to paradise.
There aiding man in building enterprise
The teak tree stands rejoicing in its might
With leaves whose velvet undersides in light
Like white silk glister on our wondering eyes.
The Champak tree shines with its golden flowers
Which fill the world with such a strong perfume
That our enraptured sense in bliss doth swoon.
The fair kadamba tree through sunlit hours
Doth thrill with joy and brightly laughs in bloom
As singer's soul doth thrill with joy of tune.

The Hindu Message

THURSDAY EVENING AUGUST 21, 1919.

India and Economic Reconstruction—VIII.

The economic situation before us may be summed up by one simple phrase, namely, extensive exploitation of our natural resources, our cheap labour and our large markets by British capital in alliance with the political authority of the Imperial and the Indian Governments What had been done on a comparatively small scale during the last hundred years and more will now be attempted upon a huge scale. This necessity has been forced upon the Imperial politicians by the financial and economic condition brought about by the recent war. As we have already seen the British Chancellor of the Exchequer will have to find additional revenues to the tune of between six and seven hundred millions a year to meet war obligations. It is admitted that it is impossible to raise this amount by fresh taxation. The only means suggested for it is the exploitation of the natural resources of the Empire by the State in partnership with capitalist amalgamations. This new economic policy has also been forced upon British politicians by the internal condition of their own country. The long-drawn conflict between labour and capital cannot safely be permitted to continue any further. The continuance of this conflict under the new psychological and social conditions created by the war would lead to the break-up of the whole political and economic structure of the Empire. Means must be found therefore to settle this conflict as quickly and as effectively as possible. In the settlement of this conflict labour will have to be paid a much larger share of the profits of the industries which they helped to make than before. This can only be done by increasing the profits of capital. These profits can no longer be earned only by the employment of capital in home industries. These latter have almost reached their limit. Consequently capitalists who are masters of works in the United Kingdom must be induced to extend their operations to the other parts of the Empire, particularly to the Dependencies where there is an abundant supply of raw material and an unlimited amount of cheap labour. If these materials can be worked into commodities on the spot where they are produced or found, it will contribute materially to the reduction of the cost of these productions. And if cheap labour is employed in these works, the cost of production will be further reduced. All this will tend to increase the profits of the capitalist classes, and enable them without any sacrifice to meet new and increased demands made by higher wages of home labour upon their resources. This is the whole situation. And it offers a very grave menace to our economic future and freedom.

This danger cannot be averted by any effort that we may possibly put forth to organise indigenous capital and compete with foreign capitalist enterprises in our own home industry. We have, for one thing, neither sufficient capital nor sufficient enterprise for this purpose. In the next place, the machinery of the State among us is not under our control, but is largely

controlled both in England and in India by British and Anglo-Indian capitalists. But even if we had capital, enterprise and control over our state machinery, it would be ruinous to our national life in almost every aspect of it if we tried to imitate or emulate British or European industrialism. In the first place, we must never forget that this industrialism is organically bound up with European Imperialism. The two cannot be separated one from the other. This industrialism means quick and enormous production of commodities. But commodities are useless without adequate markets for their disposal. All the British works would collapse in a day if the commodities they produce did not find a ready and increasing market in the various Dependencies of the Empire. These Dependencies must be maintained in the interest of British industrialism itself. We have no dependencies. We cannot dump foreign markets with our excess produce. Consequently, in the absence of a dependent Empire, governed and controlled by us, the development of our industry along European lines and upon the large scale in which these industries have been built in the western countries would be suicidal folly on our part. All these things should be carefully considered by those who fancy that the economic regeneration of India will come from the introduction of European industrialism into this country.

There are graver and more vital issues involved in this rage for European industrialism among us. Our greatest problem is how to relieve the pressure on land which has resulted from the decadance and destruction of our ancient manufactures. More than 88% of our populations live on agriculture. And as our agricultural operations depend entirely upon favourable monsoons and adequate rainfall, the least disturbance of these conditions develop sudden failure of these operations, throwing large masses of people on to the very brink of starvation. The only remedy for our chronic distress and poverty is to relieve this excessive pressure on our agricultural works. This is the supreme and vital need for developing manufacturing industries in this country. And the question is, will the introduction of modern European industrialism help or hinder the solution of this problem? In other words, will this relieve the pressure on land of our teeming populations?

Modern European industrialism means, among other things, the employment of machineries for the production of commodities. Machineries are useful in two ways: first they help to save labour, and, secondly help quick production. In its labour-saving aspect, the introduction of machineries inevitably lead to increased un-employment of the labouring populations. Where, for instance, to produce a certain quantity of commodities, it would require the labour of twenty men, with the help of machineries it can be produced by ten men. The result, therefore, is that the employment of machinery throws ten men in every twenty out of employ. It means, in plain English, that what are called labour-saving appliances for the production of commodities, really result in labourer-starving also. This is why unemployment has grown frightfully in England with the growth of these machine-made industries. Our central problem being to find employment for our populations, now dependent upon

agriculture, in new works and factories, the pursuit of European methods for the revival of our manufactures, will not at all solve this problem ; but will only help to increase its gravity and complexity.

Nor should we forget that the essential character of our socio-economic structure was its freedom from what is known as capitalism in modern Europe. Our artisans and manufacturers were never exclusively artisans or manufacturers except in the great cities; all over the country they joined their crafts and arts to their essential agricultural occupations. Expert artists and craftsmen enjoyed freehold land from which they got their subsistence. Consequently, they did not need outside capital to keep their families going, during the time they were engaged in the production of their wares and until these were ready for the market. The economic independence of our artisans and craftsmen was thus fully secured in the past. Our skilled labourers, who produced all our old manufacturers, were thus hardly labourers in the European sense of the term. They were both masters and workmen combined in one. They worked together upon the principle of co-operative labour, and on a communist basis; each family joining together and pooling both their labour and their material for the production of works of art, or other manufactures, which remained the property of all the members of the family, and there was no one to claim, as capitalist, the lion's share of the profits of their produce. And we must very seriously think it over whether the pursuit of modern European methods of industrial development will be conducive to our social well-being and moral uplift, or whether by so doing we shall only be importing the problems of European industrialism, mistaking these as perfect solutions of the problem before us.

The most obvious thing in this European industrialism is, that it has all through been seeking to produce commodity at the cost of the humanity of the labouring populations. No one can pass through any of the great industrial centres in the United Kingdom or even in America, without being sickeningly impressed with the ruin of human body, mind, and soul that results from modern industrial methods. Europe has, however, been gradually finding a remedy against these evils, in the expansion of democratic franchise. The labourers in almost every European country have acquired political power. They have been given the vote ; and they have been using it increasingly for the protection of their own interests and the organisation of their own forces with a view to successfully fight capitalism. Trade Unionism, Syndicalism, Socialism, and various other "isms" owe their birth to the vote of labour in all the democratic countries of the West. The fight between labour and capital is, therefore, not so unequal as it was at one time. The might of labour is daily growing ; and in this labour has a compensation for the inevitable wrongs which it has had to suffer at the hand of capital. But the contest is far from being over or even nearing its end. Where this fight will lead to, no one can foretell with any degree of confidence. It may be possible to work up some sort of an abiding reconciliation between the interests of labour and those of capital.

Or, failing this, this fight may ultimately end in the general break-up of modern European industrialism and economic structure. No one can say what will come to pass. Every thing is just now in a crux. And in view of it all Indian statesmanship cannot rashly run after this European industrialism as a panacea for our economic evils and a solution for our very vital economic problems.

So far as can be seen, our future lies not in the mad attempt to imitate or emulate modern European industrialism, but rather in putting up a tough fight against it. It will no doubt be an unequal and almost impossible fight, we know. The forces of this industrialism have at their back all the authority of both the Indian and the Imperial Governments. They are also supported by the natural greed of our own new-born capitalist classes. There are also others, who are neither capitalists nor Government men, but who have been so completely obsessed with this modern industrialism, that they too will, and indeed, are already lending their intellectual and moral support to this new spirit of imitative economic reform and progress. All this cannot be denied, and ought not to be ignored. All these make the work of real and constructive economic reforms exceedingly difficult for us.

BIPIN CHANDRA PAL.

The Grand Committee.

[BY SON OF INDIA.]

To those that have been carefully following the trend of recent events, the Government of India Despatch dated 28th May last on the Grand Committee Scheme did not come as a surprise. The public has already lost its confidence in the Government of India, whose reactionary views are nowhere more transparent than in the opinion they have expressed on, and the arguments they have advanced for whittling down, the Montagu-Chelmsford Report, which at any rate in respect of rendering impotent the expanded Councils by the institution of the Grand Committee, was, in itself bad enough. From the way in which His Excellency Baron Chelmsford has in collusion with his "Colleagues" been explaining away the Joint-Report and suggesting more drastic substitutes, one can reasonably be pardoned if one is led to doubt whether the Viceroy was not a drag on Mr. Montagu in the drafting of the Report, and whether in the absence of the "co-operation" of an unwilling Viceroy whose retrograde views lean more towards the bureaucracy in India, Mr. Montagu's proposals could not have been more liberal. And the conclusion is irresistible that, not content with the amount of adverse influence he has been able to bring to bear on the Secretary of State's proposals when in the womb, he has now taken to other ways of further whittling them down. For it cannot be maintained that the Viceroy who was partly responsible for the Report, and the members of his council who had acquiesced in the scheme, should now come forward (with the honourable exception of Sir Sankaran Nair,—all glory to him) to demolish the scheme solely on account of the *fresh light* thrown by the Local Governments.

We shall now consider only one instance of this attempt on the part of the Government of India—viz., in regard to the question of the Institution of the Grand Committee. The Joint-Report was afraid lest with the constitution of the enlarged Local Legislative Councils the Governor should not find it possible to carry forward affirmative legislation in respect of reserved subjects which might at times be distasteful to the non-official majority and therefore wanted to provide the Governor with a safeguard so as to hold him responsible for the "good government" of the Province committed to his charge. Various safeguards were suggested and were rejected one after another. It was thought that the Government of India

Legislation should not be courted as it would interfere with Provincial autonomy. The Governor-General or the Governor-General in Council can pass ordinances. This was rejected on the ground that "to pass ordinances without first enabling the Council to discuss them would be to abandon all the advantages of publicity and criticism." We do not know whether there is anything in law prohibiting a Government measure introduced into the Council and there discussed and thrown out, from being issued as an ordinance, in which case the Government need not abandon the advantages they were so solicitous of securing. It was feared that the issue of an ordinance by the Provincial Governor would result in the resignation of the Indian Minister as member of the Executive Council, and we are yet to see how this contingency will be avoided by the Grand Committee procedure. As a panacea for all these ills, the Report provided for the institution of a Grand Committee, which in fact is only a perpetuation of the existing Councils under a "grand" name. It was desired that "its composition should reproduce as nearly as possible the proportion of the various elements in the large body" and it was therefore proposed that the Grand Committee in every Council should be constituted so as to comprise from 40 to 50 per cent of its strength, which would ensure the "representation of the interests represented by the general electorates to which it is our special intention to give a greater voice in the Council than heretofore." There is to be a bare majority of nominated members excluding the Governor, of whom two-thirds are to be officials. Taking for instance the Madras Council, it will according to the recommendation of the Southbourgh Committee consist of 118 members, about 90 of whom will be elected by the general and special electorates, and of the nominated members 18 will be officials and the rest non-officials. In the light of the Joint-Report, the Grand Committee will be composed of 24 elected members, 18 nominated officials and 7 nominated non-officials. But the Government of India and the Local Governments under them seem to have taken fright, and the Viceroy has practically eschewed his own arguments—if he were in any way responsible for those in the Report—and now wants still further to stiffen the constitution of the Grand Committee. Their basic assumption is, as has been rightly deprecated by Sir Sankaran Nair, that "while the influence of the popular side of the Provincial Government must steadily grow, the standards of administration within the field of work for which Parliament continues to hold the official government responsible must be maintained and the Governor must resolutely use his powers to prevent them from deteriorating." With this hypothesis in view, they proceed to state that it may not always be possible for the Governor to attend meetings of the Committee, that there would be a great strain on the official element, that the non-official members of the Committee nominated from the elected members of the Council *can never*, and those from the nominated section of the Council *cannot always* be depended upon to give the Government the benefits of their votes, that therefore the official element must be predominant, and that to cope with the number of officials that can be spared for the work the strength of the Committee must be reduced! The fear that the nominated non-official members would all of them always join hand with their elected brethren is a very remote contingency, so long as nomination continues to be what it is. Further, even from the elected camp, there are the European members, and the representatives of the domiciled community who, as the Secretary of State and the Viceroy have been forced to admit from a perusal of the record of the several legislative bodies, "usually if not always vote with the Government;" while in the Indian section thereof, with the expansion of the electorates, "all kinds of interests and views divergent among themselves are going to be represented," and if the Government cannot under these circumstances secure any majority without falling back on their official phalanx "the probabilities of their being in error are great." The passage of the Rowlatt Bill through the Indian Legis-

lative Council is cited as a case in point. But it only serves to show its pernicious nature. "It may be objected" said the Joint-Report, though the authors have since eschewed their arguments in referring to the case of the Rowlatt Bill, "that such a Grand Committee so composed offers the Official Executive no absolute guarantee that its measure will get through. We agree that such is the case but there is no such guarantee at present. In a Grand Committee of 40 members, there could be 14 officials and we consider that no great harm will ensue if Government defers legislative projects which are opposed by the whole elected element and for which it cannot secure the support of six out of the seven members whom the Governor has it in his power to select from the whole body of the non-official members in the Council." These statements have been sufficiently refuted by Sir Sankaran Nair, and it is hardly necessary, or even possible, to add to his incisive criticism. But I would venture to submit one little suggestion. The attendance of the Honourable official members at meetings of the Legislative Council is a farce, a very costly farce. They sit there as in a dumb show, indifferent and listless, and when the votes are taken, vote with the Government. Instances have not been wanting where several of the official members had left the Council chamber to attend to their (more legitimate?) work at the Secretariat and elsewhere, and when the matter under discussion was pressed to vote, the official members were called on the phone, the voting was delayed till their arrival and the protest of the popular leaders that the official members who had not taken part in, why, had not even attended, the debate should not be allowed to vote was ruled out; and it would have caused no surprise if some of the official Honourables, not knowing whether to vote 'Yea' or 'Nay' said they voted for the Government, be it 'Yea' or be it 'Nay'! That is the unwritten law. Only contentious measures are likely to be put to the vote and there the Government can certainly be sure of their official phalanx, though under the Joint Report the official member is ordinarily to be given some latitude in the exercise of his vote. If the Grand Committee is to have a substantial number of official members, and if it be held that the requisite number of official members cannot always be had, I would suggest that instead of dislocating all official work by requiring the corporal presence of the official members, credit may always be given to the Government for a certain number of votes. There need then be no necessity to curtail the strength of the Grand Committee. It may be contended that this is a novel procedure, having no parallel in the world. But I would ask whether everything that we have has a parallel.

Notes and Comments.

The great Sir Oracle has again thundered forth his proclamation to Indian humanity, and this time it is revealed from a metropolitan platform. A mofussil station like Salem is certainly unsuited for prophetic utterances of such urgency and moment. Mr. C. Rajagopalachariar, presiding at a meeting recently held at Madras, said,—"they must take the non-Brahmana movement and the Bolshevik movement in Russia as warnings against the inequality of men in point of position and wealth." Also,—"he exhorted them all to do something practical towards the elevation of the depressed classes and not to satisfy themselves with mere speeches on the platform."

*
* *

In Europe, the great powers are all endeavouring to suppress "the Bolshevik movement in Russia." The present war in Russia—in which our British rulers are taking the leading part—is directed towards this great aim. We are quite certain that the wicked gospel of those arch-enemies of humanity—Lenin and Trotsky—will in a few years, or even months, remain only to be remembered as an insane freak of these embarrassed Russian phantoms playing their ghastly game in the fantastic orgy of devil-dancing and demoniacal possession which has lured Russia to its present doom of destructive degeneracy. If the apostolic genius of Mr.

C. Rajagopalachariar is right in placing, as it does, the non-Brahmana movement on the same social footing as the Bolshevik movement in Russia, then he ought to embark on a policy of attempting every legitimate means in his power to have it suppressed too.

*
* *

Instead of taking this course, he takes up the prophet's role—which, no doubt, comes naturally upon him and, in his own view at least, sits on him well and spreads around him the odour of sanctity, while it gains also the applause of admiring metropolitan audiences,—and "warns" all present "against the inequality of men in point of position and wealth." As he wants them "to do something practical," we think he ought to set an example by surrendering his own possessions and his own superiority "of position and wealth" till they become equal to those enjoyed by persons belonging to "the depressed classes." The late Professor Huxley was not afraid to swear by his doctrine of "the natural inequality of men." But this strange apostle of South India is evidently moved by some promptings of *fear* in one of its grotesque forms lest some day the non-Brahmana movement might grow into the present proportions of the Russian Bolshevist movement and endanger the very existence of the wealthy and influential "vakil raj" of which he is so distinguished an ornament even while exhibiting its diadem in its role of kissing the dust before a metropolitan audience for the delectation of "depressed" and discontented individuals belonging to the South Indian Panchama population of several millions. We are not afraid to inform our readers that Fear is a clumsy instrument of civilisation—or even of public agitation—in an age like the present. Even though government by fear still exists in various centres of modern civilisation, public opinion—at least among all men of modern schools of advanced thought—has declared itself against education by fear,—and, of course, also, of education of public opinion by fear. Wherever fear or terror is resorted to for purposes of government, education, or agitation, we fear that it has too often the effect of only producing dogged obstinacy in the older men concerned, while it breeds a sense of the delight of incurring risks in the younger members of the lot. Let us face the situation in South India boldly. Fortunately, we have a government which can face its difficulties and provide adequately against all threats of revolutionaries and revolutions. It was the great prophet of England—one of a widely differing type of genius from that of Mr. C. Rajagopalachariar—no less a man than Carlyle, who wanted all to consult the "eternal oracles" in order to receive the inspiration needed for the purposes of life. Let all Hindus,—and even public men and agitators—consult the eternal oracles of the Rishis instead of giving way to the promptings of fear, or yielding to the impulses of the moment, in order to decide their own course of conduct amidst the conflicts of parties and interests which constantly distract the Indian public life of today.

*
* *

The Editor of "The Nineteenth Century and After" assures us that Mr. John Pollock is a gentleman who has "recently returned from Russia." This is clearly meant to re-assure his readers that they might rely on him and accept his facts and conclusions as representing the actual situation there. But no Indian reader who reads his article on "The Real Russian Peril" which is given the place of honour in the current number of the magazine will allow himself to be inveigled into accepting the editor's testimonial to Mr. Pollock. For, this accurate Russian traveller wants us to believe that the Bolshevik party there has already achieved "*a partial success* in raising the millions of India against us (the British)." We in India know nothing at all of any such Bolshevik attempt,—for the simple reason that all Indians are loyal to their British Masters, and look entirely to the method of peaceful constitutional agitation to win their right of self-determination as a part and parcel of the British empire. No one here dreams of entering into conspiracies with foreigners or foreign states, or even to solicit material help of any kind from them. There may be some distracted people here and there

who may believe in the usefulness of putting India's case for self-determination before the civilised peoples of the West and thereby gaining their *moral* support and sympathy, as Dr. Subramania Iyer sought to do when he wrote his famous letter to President Wilson, of the United States. But, after the procedure was condemned by the present Secretary of State for India, no one has thought of reviving it, and it is practically *dead*. As for any communication with the Bolshevik leaders in Russia, such as is mentioned by Mr. Pollock in his article already referred to, we have no hesitation in characterising it as a gross slander and lie which can only be ascribed to a malignant hatred of the Indian people. It is a wonder that so worthy a magazine as *The Nineteenth Century and After* and one which is so widely patronised by Indians should allow a mendacity so palpably absurd on the face of it to disfigure its pages.

***

Mr. Pollock himself admits that "we, the general public, know but little of what is going forward in India." Then why does he venture to speak of "the partial success" of the endeavour—if any such has at all been made—of the Bolsheviks "to raise the millions of India against us"? The mischief of ignorance can no further go, and the men who are capable of spreading such mischief deserve severe chastisement and kennelling at the hands both of government and the public.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA III.

(Continued.)

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

In all the three worlds, O Partha, there is not for me any obligatory action that must be done nor is there anything unattained that has to be attained. Yet I remain in action.

NOTES :

1. The Lord besides giving a large number of convincing reasons, finally instances himself as the supreme example of a Karma Yogi.

2. The Lord's work is His Leela. It is due to the abundance of His Grace and for the betterment of humanity (लोकसंग्रह).

3. The Lord is not a *Baddha* or *mukta* (soul in bondage or liberated soul.) He is the Paramatma who is अवाप्तसमस्तकाम, सत्यकाम, सत्यसंकल्प, Omnipotence, Omniscience, and Omnipresence and when yet out of His Grace (अनुग्रह) comes into the world of men to uphold righteousness and draw the eyes and hearts of all to His lotus feet by His Beauty and His Love.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

If I do not continue in action incessantly and without indolence, men would in all respects and directions follow in that path of mine, O Partha.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥

If I do not engage in action, these worlds would perish. I should be the cause of confusion of births, and I should thus ruin all these created beings.

NOTES :

1. Duty (Dharma) is what keeps the worlds in tune and leads souls to God. Hence Iswara as the Lord of Duty is ever declaring it by words and conduct. धर्मो विश्वस्य जगतः प्रतिष्ठा. Wordsworth says of Duty.

"Thou dost preserve the stars from wrong
And the most ancient heavens through thee are fresh and strong."

3. The breach of duty leads to Dharma Sankara and Varna Sankara and destroys the orderly upward evolution of life. I have referred to this already in Chapter I and shall refer to it again in Chapter IV.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥

Just as the unenlightened do work, O Bharata, in a spirit of attachment to action so should the enlightened man do work without attachment and desiring the proper guidance and welfare of the world.

NOTES:

1. The difference is one of motive. The heart is the seat of worldliness or Godliness according as we train it and purify it. Blessed are the pure in spirit, for they shall see God.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥

Let no learned man cause an unsettlement of mind among those who have not become full of wisdom and who are yet attached to work. He should cause all actions to be done, himself doing them in the proper spirit of *yoga*.

NOTES:

1. The Lord says that the truly wise man should induce all to do their duties, slowly introducing the element of higher motive which transforms the lead of work into the gold of love and bliss, by himself doing duty in the proper spirit of unattached work for pleasing the Lord.

2. It has been said:

अज्ञस्यार्धप्रबुद्धस्य सर्वं ब्रह्मेति यो वदेत् ।
महानिरयजालेषु स तेन विनियोजितः ॥

3. Religious propagandism, overthrowing of beliefs, and unsettlement of minds are not God's work. The truly divine work is effecting a conversion of the heart, leaving the duties unaltered.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥२७॥

He whose mind is clouded by egoism regards himself as the doer in respect of all actions done by the qualities of Prakriti.

NOTES:

1. The Prakriti spoken of here is not the self-active and independent Prakriti of Samkhyas but the Parameswari sakti, which gives suitable embodiments to jivas as the results of actions and binds them or frees them in accordance with violation of, obedience to, the Lord's commandments. Such *sakti* is thus described in our sacred books.

देवात्मशक्तिं स्वगुणैर्निगूढाम् ।
मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ॥

(*To be continued.*)

Sandhya Upasana.

[BY RADNUS B. DIVARD.]

Sandhya—The way to happiness.

Now the question arises as to why Sandhya should be performed. The answer is that one should observe it because it leads to happiness in this world as well as in the next. Says the Shruti:—

उद्यन्तमस्तंयन्तमादित्यमभिध्यायन् कुर्वन् ब्राह्मणो विद्वान् सकलं भद्रमश्नुतेऽसावादित्यो ब्रह्मेति ब्रह्मैव सन् ब्रह्माप्येति य एवं वेद ।

This is commented upon by Bhagavan Bhashyakara as follows:—

वक्ष्यमाणप्राणायामादि कर्म कुर्वन् संध्याशब्दवाच्यमादित्यं ब्रह्मेति ध्यायन्नैहिकामुष्मिकं सकलं भद्रमश्नुते । एवमुक्तध्यानेन शुद्धान्तःकरणो ब्रह्म साक्षात्कुरुते स पूर्वमपि ब्रह्मैव सन् अज्ञानात् जीवत्वं प्राप्तः तत्साक्षात्कारेणाज्ञानापगमे ब्रह्मैव प्राप्नोतीति.

"He who performs pranayama &c., as directed and concentrates his mind on the unity of the Sun, known as Sandhya, and Brahman, enjoys all happiness in this world as well as in the next. Thus his heart having been purified through above-mentined concentration realizes Brahman. Though he is Brahman already, still he considers himself a finite soul (jiva) through ignorance. This ignorance is dispelled through the realization of the truth and he attains Brahman." Does there exist a single soul in the whole world who does not want to be happy? But, what is happiness? The notion of happiness varies according to the mental attitude of a person. A child's happiness resides in toys, that of a school boy on a holiday, that of a

young man in winning the love of some young damsel. A middle-aged man finds happiness in amassing wealth and spending his days in the midst of a loving wife and affectionate children. An old man finds satisfaction in being respected by youngsters and in being given credit for his ravings attendant on dotage. A pleader is happy when there is a plentiful crop of quarrels and a physician deems it the summit of mundane felicity when epidemics are in full swing. So, what is happiness? Can we mark certain things as "happy" and dub others as "unhappy"? The happiness which a school-boy derives from a holiday is not calculated to satisfy a grown up man. Epidemics are not considered to be a source of happiness by the patient though the doctor considers them to be so. Love-matters are less likely to interest an old man than a youth. Happiness, then, does not exist in things; it is essentially a condition of the mind and it cannot be had anywhere else. *Happiness is the state of one's being highly pleased with one's self* and position irrespective of the outward circumstances, Self or the Atman is happiness. What about the sense objects and enjoyment? To possess right-royal palaces standing on solitary spots, away from the humdrum life of the common populace, and shining in the silver splendour of the sun amidst a crowd of sweetly smiling stately courtiers of the vegetable kingdom, in their evergreen uniform under the blue canopy of heaven—Is this not happiness? The soft embrace of darling doll dolling out caressing kisses called forth by Cupid's crowning courtesy, with looks of languishing love and blossoming blushes—is this not happiness? The sonorous song of the sweet baby, the innocent prattle of the little tongue, the imperative outburst of the artless heart and the bewitching smile of the tiny tyrant—is this not happiness? To have friends, fervent in fondness, great in gratitude, big in boldness, manly in meekness, high in humility, strong in self restraint, valiant in virtue, typical in tact and noble in nature—is this not happiness? To be encircled by an army of suppliant servants driven to servitude by the stern spectre of starvation and to be pampered by these paid puppets propelled to meanness by penury's potential power—is this not happiness? The flying phaeton, the thundering victoria and the croaking automaton is this not happines? To possess fame and a noble name—is this not happiness? To swim slowly in a stream of songs celestial gushing forth in grand harmony from some sublime source of supreme melody—is this not happiness? To loll on soft sofas in sweet slumber's soverign silence—is this not happiness? To feast the eyes on feminine faces of fathomless fascination of fragrant flowers—is this not happiness? To taste the turtle soup and mutton's leg, beef's tongue and the boar's bacon, frog and fish fresh and fried, fowl's flesh, bread and butter, cheese, jam, punch and wine, champagne and Bordeaux,—all European delicacies—Different kinds of ladus and rice-preparations, cakes and milk, ghee and honey, curries and vegetables and pickles fruits—all Indian delicacies—is this not happiness? The sweet smelling rose, jasamine and lotus, lavender and musk and all other sorts of delicious perfumery wafting pleasant waves of odour on the sense of smell—is this not happiness? Add to this youth—youth that invests the limbs with energy and activity, youth that radiates beauty all round, youth that usurps the lion's heart, youth that defies adversity, youth that jeers at pessimism, youth that draws with a masterly hand glowing pictures of future happiness, youth that delights in the wildest of dreams—is this not happiness? These things can bestow happiness on fools only; but wise men are never deceived by the songs of the siren in the form of sense-objects.

Says the Blessed Bhagavan :—

ये हि संस्पर्शजा भोगाः दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥

"Enjoyments arising from sense-objects are verily the wombs of misery; they come and go and the wise man does not find happiness in them." Happiness that does not persist is no happiness at all. These enjoyments are like a tiger with a beautiful skin but hidden claws which the moment it gets its victim in its grip makes

short work of him. These are like a cobra with a charming hood but venomous fangs. These are like a bait, sweet while swallowing but deadly in effect. These are like the horn of a hunter which while pouring melody into the ears of the deer simultaneously helps the shooting of an arrow into its heart.

किं वानेन धनेन वाजिकरिभिः प्राप्तेन राज्येन किं
किं वा पुत्र कलत्रामित्रपशुभिर्देहेन गेहेन किम्।
ज्ञात्वैतत्क्षणभङ्गुरं सपदि रे त्याज्यं मनो दूरतः
स्वात्मार्थं गुरुवाक्यतो भज भज श्रीपार्वतीवल्लभम् ॥
आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनं
प्रत्यायान्ति गताः पुनर्न दिवसाः कालो जगद्भक्षकः।
लक्ष्मीतोयतरंगभंगचपला विद्युच्चलं जीवितम्
तस्मान्मां शरणागतं शरणद त्वं रक्ष रक्षाधुना ॥

What if one gets wealth, horses, elephants and a kingdom ; what has one to do with wife, friends and animals (domestic) and this physical frame and a house? Oh mind! Having known that all these are transitory, cast them off at once and for the benefit of your soul worship the blessed Lord of Parvati in consonance with the precepts of your master.

Mark, life is daily perishing. Our life is like a stream of water in which the particles change every moment. Just as the river presents the appearance of continuity of life though in fact the millions of particles which go to make it are hurried down every moment to the ocean, so this body which apparently seems to last a number of years, is undergoing a process of change and deterioration. It is in a state of constant flux. Youth decays. The sturdy muscular power, active limbs, healthy constitution, energetic air, handsome features, freshness of life that lends attraction to the countenance, long curls of black hair—or according to the European conception of beauty, golden hair—the fiery temper and defiant nature, pride and hope and dreams, all must needs go slowly but surely. Youth must ripen to old age with all its marks of distinction—grey hairs,—the white flag of black death, a wrinkled face, a toothless mouth, tottering limbs, failing strength, feeble mind, weakness and sickness. To be jeered at by youth, to be treated with indifference by the adult, to be entirely dependent on unwilling souls—this is old age. And once this stage is reached one cannot recall the past. Death sends its horrible warrant of sickness to the wretched soul which even in the midst of misery clings tenaciously to its mortal frame. Who can describe then the agony of a creature whose mind bears only record of uniform enjoyment and pleasures throughout its whole tenor of existence? But there is no escape. The messenger of Death subjects man to terrible contortions and convulsions by tightening the noose thrown round the neck of his victim and carries him off and thus puts an end to all his enjoyments. Enjoyments indeed? Time devours all, all! Wealth has only as much stability as a ripple on an expanse of water. Empire after empire has in the world's history crumbled to dust. Nation after nation rose and fell. Again and again did proud pelf throw down its gauntlet at the almighty time only to find itself baffled every time.

Life is as transitory as a flash of lightning. 'Perish' is the only word conspicuously written in fiery characters on every page of Nature's Book. Man shuts his eyes to it and runs feverishly after the phantoms of pleasures conjured up by his morbid mind until he finds himself in abyss irrevocably lost. But he who keeps his eyes open studiously and reads the glaring letters and thinks, turns back from his wild chase of pleasure and throws himself entirely on the mercy of the Blessed Being clothed in impenetrable mystery. True happiness, then, consists in self-satisfaction arising from the control of the mind and the senses. When this is secured, no trace of misery is left behind

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः। यस्मिन् स्थितो न दुःखेन गुरुणापि विचार्यते। "After reaching this state no gain is considered higher and even great affliction does not disturb him. How is this state to be reached? It is to be reached by means of concentration or *dhyana* and non-attachment or *Vairagya*. These are defined as follows:—

द्वे बीजे चित्तवृक्षस्य प्राणस्पन्दनवासने ।
एकस्मिंश्च तयोः क्षीणे क्षिप्रं द्वे अपि नश्यतः ॥
प्राणायामदृढाभ्यासैर्युक्त्या च गुरुदत्तया ।
आसनाशनयोगेन प्राणस्पन्दो निरुध्यते ॥
असङ्गव्यवहारित्वाद्भवभावनवर्जनात् ।
शरीरनाशदर्शित्वाद्वासना न प्रवर्तते ॥
वासना संपरित्यागाच्चित्तं गच्छत्यचित्तताम् ।
प्राणस्पन्दनिरोधाच्च यथेच्छसि तथा कुरु ॥

The tree of mind has too seeds; namely (1) the vibration of Prana and (2) desire in any shape. If one of these consumes, both of them perish. The constant practice of Pranayamam (control of breath) adherence to the contrivances shown by the master and observance of rules regulating posture and food lead to the control of the vibration of Prana. By living a life of non-attachment, by shutting off all worldly thoughts and by constantly keeping before the eyes the mortal nature of the body, desire ceases to exist. By casting off desire entirely, the mind attains a supermental state; the control of the Prana also leads to the same result. Choose whichever you like. So says Bhagavan Vasishta to Shri Ramachandra. Now Sandhya Upasana embraces both Abhyasa and Vairagya. Asana and Pranayama are some of the most important constituents of Sandhya Upasana and these are nothing but Abhyasa. Sandhya-Vandanam inculcates renunciation being a निष्काम कर्म or action without motive. It teaches concentration on the Supreme Being to the preclusion of worldly thoughts. It also admits the existence of only the Paramatman and gives the lie to everything material. It is thus also a perfect means of gaining the only true happiness worth the name. The definition of happiness given alone is sure to make a person gasp, whose range of happiness extends no further than material prosperity, but even such people can rest assured that if they make up their mind to stand steadfast in their devotion to God, their labours will not be in vain; for sincere prayers issuing from a pure heart are always answered by the shining ones who are neither deaf nor dumb. If a man asks of them only material prosperity, they never fail in their duty to grant the same to their devotee. Mantrams when scientifically repeated continuously for a number of years gain Siddhis or certain divine powers for the person repeating them and these Siddhis place him on the summit of worldly felicity. Perhaps the story of Sudamdeva may not be out of place here by way of illustration.

Sudamdeva was a very very poor Brahman despite that he was one of the most intimate friends of Shri Krishna. But being a true Brahman dutifully attended to his Nityakarmas (daily duties) and had very few wants. He knew the Atman. He maintained himself with whatever came to him by chance and was very happy. His little hut protected him from anything but the sun and rain. His clothes acquired for him the name 'Kuchela' which means a man of rags. He had wife and children to share his burden of poverty and feel themselves miserable though he himself always felt to be rich in his poverty. The family had very often to go altogether without food for a number of days and they were not equal to these privations. Still Sudamdeva sought no relief of any kind. He did not put in applications for posts nor did he wait on big folk in expectation of their favours. He would not beg for worlds though in these times there were no bills for preventing professional beggary. His wife, however, felt the distress acutely and consequently ventured to suggest to her husband one day that he might call on Shri Krishna and secure the mitigation of their suffering. He caught at her suggestion gladly but he entertained a quite different motive in accepting it. His heart glowed with animation at the prospect of beholding Shri Krishna, his friend and God, but he had no thought to bestow on the alleviation of the distress in his family. The Bhagavan was a member of the royal family and according to the custom then in vogue he could not see him without a gift for Him. His wife however helped him to get over the difficulty by placing in his hands a small parcel of Prithuka—a certain preparation from un-

husked rice. He then started on his errand. Thoughts of Shri Krishna alone tenanted his mind entirely on the way. On reaching the destination he was promptly announced to the Blessed Lord. The moment Sudama's name reached the ears of the Lord, wild with joy, He bounded to him and held him in close embrace. Yes, the Lord of the Universe who put down might and upheld right, who protected the good and suppressed the wicked folded the poor Brahman in his own arms—the arms that had pulled down the tyrant Kamsa, the arms that crushed the monsters, the arms that wrestled playfully with the children of the cowherds at Gokul, the arms that encircled the form of sweet Radha, the arms that kidnapped Rukmini. The Lord took him to His own palace and waited on him in person with His royal consorts. Shri Krishna asked Sudama, who was reluctant to produce his poor gift to so high a personage, whether he had brought Him some gift. The Brahmin remained silent with a sense of humiliation but the Lord snatched the parcel of Prithuka from him and ate it heartily. Such was His love for him! Sudama remained there for a few days enjoying the supreme privilege of His company and such hospitality as only a king might expect and then took leave to go home without even giving Him a hint of the errand on which he was sent by his wife. But the Lord was in a humour to surprise Sudama and He required no prayers from him. When the poor Brahman returned home he found, to his surprise, his miserable hut converted into a magnificent mansion full of riches and servants and all that finds a place in a king's palace. The Lord thus rewarded him for his love towards Him. God cannot be expected to reward those who disregard his commands. He ought to be approached through Svadharma. स्वकर्मणा समभ्यर्च्य सिद्धिं विन्दति मानवः । And a little of Dharma saves from greatest dangers. स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् । Sandhya is a Svadharma and we have seen that it leads to happiness. That Sandhya-Upasana is also a means of long life will be the subject of a subsequent article.

National Topics.

National Education.

[BY J. S. R. SARMA.]

There are a number of institutions styled 'National Schools' already in the Presidency, but it is doubtful whether the epithet 'National' can be considered proper and strictly true in regard to them. It is not enough that such schools are so called because they are under indigenous management, they are run by Indians themselves, whether by individual proprietors or Committees. From the very nature of conditions at present obtaining it is perhaps not possible they could be truly national. As long as they are state-aided and look to the Government for doles of grant-in-aid, they cannot move out of the groove and mend for the better. Even the latest-started 'National College' at Trichinopoly only adds to the list of existing types. It may be true that Indian Professors of great academical qualifications and vast experience in the department of teaching are profusely appointed and enrolled on the staff of the College. All the same, as long as the institution counts on Government support and recognition under the existing Educational policy of the Government and as long as the latter adheres to its one-sided rigid view-point of public instruction insisting on a scrupulous observance of the conditions and terms laid down by it on the part of institutions desiring its recognition, as seeds of national education trees can be usefully sown and tended and brought up into any really fructifying yield. The scheme of studies should be thoroughly overhauled. The curriculum must undergo a radical but wholesome change. A high standard of virtues and practices in absolute consonance with the Hindu ideals of life and conduct, with the tenets of Sanatana Arya Dharma, in the personnel of the staff should be insisted on. The goal of National Education must be distinctly proclaimed and must be zealously and earnestly worked up to by all those concerned, each in his own sphere. The comparative utility of the several subjects which now form the subject matter of instruction and of those which are conspicuous by their absence in the existing scheme should be studied and observed by those competent to engage in the task, with

special reference to their relation to practical future life of the would-be citizen and to the ultimately supreme spiritual ideals of the race. (Be it observed here please, that all my remarks bear on Hindu Institutions only.) If the above are conceded to be among some of the essential items of consideration in this connection, the supreme importance of the study of National Literature and Philosophy must be recognised and given effect to in the Scheme, the necessity for the study of English being also recognised, but only as next to the former.

Any scheme of 'National Education' is easily evolved and carried out in a country where the interests of the state and its people are identical, where both are alike in race and religion, customs and culture and in the outlook of life and its problems and goal. But, on the other hand, in a country like ours where there is and can be no such identity, where there is a contact of the opposites, the question of National Education becomes essentially complicated and hard to solve. The state as the conquering ruler is naturally disposed to impose its culture and ideals of life which can be expected to be inherent in a militant commercial civilisation which it is, and the people from their very position of a subject race deprived of all chances and facilities of impetus and patronage for even the maintenance of their culture and codes of life, much less for their development on national indigenous lines, easily succumb to the weight of foreign pressure and influence and in course of time get deadened to an amazing degree with the result that a sort of indifference sets in first, and then develops into disregard and antipathy to their ancient own. The position of the Indians—I mean the Hindus—has come to such a stage just now. It seems almost an up-hill task to attempt to revive their old position of enlightened culture and glory. The collective will of the community is not at all manifest in this direction, no leaders who can put their shoulders to the wheel and come forward with a practical workable scheme to arrest the hopelessly growing decline and disregard in regard to Hindu culture and literature are yet visible; the Mutadhipathis who have forgotten their duties, and powers based on them are profoundly supine and feel safe in the security and luxury of their sinecure position; the hoarded wealth of opulent temples is running to waste and is almost likely to be diverted from purposes for which it was intended in times of old; the so called leaders of whom India hears so much are all of a political turn of mind and have some ideas of national education of their own. The more the writer contemplates, the keener becomes the feeling of despair. He can only appeal to the good sense of the elders of the community who are competent and may yet be left and lurking somewhere in this vast land of Aryavartha for a national service of this kind, to come forward and boldly brave the problems in tackling which, the following among other points, might be borne in mind :—

1. Study of Sanskrit and Vernacular with a thorough grounding in literature and Religion to be achieved to possible perfection by progressive stages. (Vedas, Puranas, Dramas, Grammar etc.)
2. Study of English as a necessary second language, as long as it is the language of the state and a *sine qua non* of practical life in modern day. What is to be aimed at is a *working* knowledge, so far as the average pupil is concerned.
3. Essential knowledge of the 3 Rs.
4. Although knowledge of Indian History gathered from indigenous unbiassed sources, from all the Puranas and Epics and literary works of all the ancient poets etc.
5. An Elementary knowledge of the geography of the world as might be recast hereafter.
6. Insistence as far as possible of the observance of daily and periodical religious exercises and rites as are enjoined on respective communities, subject of course to the limitations and lack of facilities under modern conditions.
7. The personnel of the teaching staff must be exemplary, with a devout faith in Hindu ideals of life and conduct and as much active practice as possible.
8. Specialisation and advanced studies in western science and arts to those willing and capable.
9. Instruction in technical and mechanical

subjects to those who are by heredity and other exceptional aptitudes fit for it.

10. Repeated hammering and dinning into the mind and ear of the pupils as to the essentiality of adhering to one's own indigenous habits of life, in regard to religion, dress, drink and food and style of life in general.

11. A convincing exposition of the utter futility of the aping of western habits of life which are gaining ground and making increased victims, as though necessary (but illusory and vain) passports to and indications for political salvation and social millennium.

12. Obtainment of a concession from Government to the effect that though the institutions are not state-aided, they must be recognised as of equal value with state and aided ones in the matter of appointments whether under government or elsewhere.

If any god-fearing, capable, wise, unostentatious and devoted Hindu leader can make up his mind to devote some time to the development of a workable scheme on the foregoing principles, and to the carrying out of it, all hail, all glory to him!! Of course, this must be left to far better brains and great geniuses to work up. May God help us out of this pressing difficulty of the hour!

Olla Podrida.

In these civilised days it is startling to find that a league called Corporal Correction League has been started to flog boys into discipline and obedience. These are days when cranks and crochets and shibboleths of all sorts and descriptions masquerade as world-saving moral and spiritual principles and are duly advertised by an on omnivorous press!

* * *

We have been hearing a great deal for few days past about medical inspection of schools and health associations for cities.

* * *

Elementary rules of physical and mental health discovered and followed during centuries past are ignored. The bird in the hand has been allowed to fly away. We are busy dreaming about the two birds in the bush!

Did you read the edifying correspondence about the Editorship of *India*? The world is full of personal pettinesses masquerading as pure principles.

* * *

Quite recently Madras got up a meeting about untouchability. One learned speaker gave it out as his opinion that platform speeches were useless. He uttered this in the course of a platform speech. The chairman found out some mysterious connection between the Non-Brahman movement and the Bolshevist movement. Some people are "of imagination all compact."

* * *

The Calcutta University commission has been a veritable mountain in labours. It has not brought forth a mouse but a veritable Himalaya in the shape of a report. It will take a succession of lives to understand and give shape and effect to it. We are full of educational reforms but culture and happiness are—far off.

* * *

The Madras Bar is roaring gently as a dove and asking for all the prize appointments. It has not got an olive branch but a thunder-bolt in its beak.

* * *

Some ardent admirer has started the idea of a memorial to Dr. Nair. Death is dogged by memorials now-a-days. Meantime Carnegre and Haeckel are dead. Even Miss Regina Guha is dead. Her great campaign against the Calcutta High Court failed some time ago. Life now-a-days is too full of work to be lived.

* * *

The new Hon'bles are being entertained. We are living in very entertaining days.

* * *

Trichinopoly is marching straight into the thick of conferences—speeches to the right of it, speeches to the left of it, speeches in front of it will volley and thunder.

SCRUTATOR.

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